/321 cont./
622 and represents the village before the strangers. He performs these duties personally, without an intermediary. He does not announce his orders in men's councils (such institutions are lacking), but goes from house to house. He transmits announcements to other villages by messengers, who, however, are not further legitimatized.

His power, however, is only a limited one; it rests entirely on the good will of the villagers. If they are dissatisfied with him for any reason, they simply move away and leave him alone. Souza Villa Real already reported such a case in 1792 (1). On a

1. Rev. trim. 11, 1848, p. 416.

trip by way of the east arm, on a sandbank five days below the northern end of Bananal Island, he met Indians who said that they had migrated from their village because of disputes with their chief, whom they regarded as an evil sorcerer.

/322/ In former times there seem to have been quite a number of tribal chiefs. In 1908 only four chiefs were named (1),

1. In 1792 Souza Villa Real also mentions only four chiefs of the Karajahi, but only from hearsay; Rev. trim. 11 (1848), p. 432.

whereas quite a number of villages were without chiefs (see succession /see pp. 266 -267/). The southernmost chief was Fotuna in Village No. 14, the rest were Cyriãki in Village 18, Tumanakú in Village 21, and Crisote in Village 22. It appears that their power is, in the first place, limited to the village concerned. The young people of other villages, however, also seem to gather around them; at any rate, in the villages with chiefs I regularly came across an unusually large number of young men. My Karajá rowers also willingly obeyed the commands of these chiefs. The men from the individual villages who were called capitão by the Brazilian boatmen are not Indian chiefs,

/322 cont./

624 191 but mostly men who understand a little Brazilian and, as a result, act as intermediaries in dealings with the boatmen (for example, Ilk).

622 571 During my stay at the mouth of the Tapirapé I observed that there may also be rivalry between chiefs. On the downstream journey, in Village No. 18, I met two chiefs, the good-natured old tribal chief Cyriãki and a so-called capitão, the energetic, feared Chico Cadete. Of the two, Cyriaki had the more dignified bearing, though he had no following in the village; Cadete ruled there absolutely, so that Cyriãki was left entirely in the background. On the upstream journey I met the [439] village in the act of undertaking a trading expedition to Santa Maria. When I returned from my navigation of the Tapirapé, I found Cyriãki in the village on the mouth of the Tapirapé. He had moved from Village 18 on account of disputes with Cadete and had settled here in Village 17.

622 The privileges enjoyed by the chiefs for their administration of office are the following: They do not work in the plantings; they do not hunt, and they fish only for tokunaré, pintado, and pirarucu, besides tartaruga and tracajá. They are not subject to any restrictions in diet. They may have several wives, who live together in their houses; there is no chief wife. Their houses are built by the villagers; they are sometimes larger and higher than the other houses.

[562] If the chief is absent, he entrusts the leadership to his wife his son also seems to represent him frequently.

The chief is educated for his position from infancy on. After an ablution with hot water, he lives for four years shut in a special hut; here he learns from his father the dances and dance songs, the administration of justice, and whatever else is necessary for his office. He may already pronounce decisions, which are announced through his father. In return he is given arrows, stones for lip plugs, and similar things as gifts. The apprenticeship ends with a large festival.

[562] The chief's successor is his son. If he only has daughters, one of them becomes chief (hãuẽkẽ, dẽrõdĩ). If she marries,